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THE Timorous Reviler SLEIGHTED:

Being a Brief Reprehenſion of a Scornful Pamphlet, ſtyled, *The ſecond Part of the* Quakers *Quibbles*, ſubſcribed by the Name of *Thomas Thompſon*, but (by ſome) ſuſpected to be the Author of the Two Pamphlets, the one entituled, *The Spirit of the* Quakers *Tryed*; the other, *Controverſie Ended*; with divers others againſt the People called QUAKERS.

Shun Prophane and Vain Babblings, 2 Tim. 2. 16.

THe Author's Account of himſelf, viz. *I not pretending to Infallibility, my Opinion being ſtill, ſo long as we are men in this Condition*, humanum eſt errare, Q. Quib. 1ſt part, pag. 38.

God keep me humble and little in my own Eyes ſtill, to confeſs my Fallibility, whilſt it pleaſes him we ſhould be in this State and Condition, 2 part. p. 6.

My Opinion is, Humanum eſt errare; *and that would have born me out, I honeſtly and ingenuouſly telling the World, that I pretended to no ſuch Infallibility, as the* Quakers *do*, p. 25.

If unwillingly there ſhould happen any Miſtake, to be committed by me, as poſſibly there may be, conſidering the Weakneſs that all men are ſubject unto (unleſs Quakers*) I ſhould not be aſhamed honeſtly to acknowledge it in Print, and beg their Excuſe for it*, pag. 81.

Obſerv. That his Scurrilous and Abuſive Pamphlets againſt the *Quakers*, are Effects, not only of his Fallibility, but of his Envy alſo to us, is evident; but whether he will be as good as his word (or perform his Pretenſion) before, is to acknowledge

knowledge any of his Miſtakes in Print, the Sequel will try him; which to do, would not be ſo Diſgraceful to him, as to lie under the Guilt of manifeſt *Perverſions*, *Lyes* and *Slanders*, which he is chargeable with in much more then this Tract takes notice of.

To begin with him:

Touching the Two Paſſages he ſeems to take great Advantage upon in his Epiſtle and much of his Pamphlet; I begin with, and ſtate the firſt as followeth.

1ſt, Whereas to convince him of *W. Penn*'s or our *Chriſtianity*, he propoſed *the Gift of Tongues immediately inſpired, and ſuch Mighty Signs as were in the Church in the Apoſtles dayes for Evidence.* Upon this I queried thus, *viz.*

'And what if God will not beſtow ſuch Gifts and Signs now, muſt we therefore 'be no *Chriſtians*? *Qua: Plainneſs*, p. 14.

He concludes, *That this Interrogation abſolutely deſtroyes my* own Cauſe, *and anſwers my ſelf in all I writ*, Argumentum ad hominem: and why ſo? He puts the Caſe to *Immediate Revelation from God, to Divine Inſpiration, to being ſent and commiſſionated by God, and called by the Spirit to Propheſie and Preach the Goſpel, as the Apoſtles were, and to the Light Within, which the* Quakers *ſo much talk of, and to the Doctrine of Infallibility, and to the Gift of Diſcerning of Spirits.*

From all which he infers, *What if God will not beſtow ſuch Gifts now, muſt we therefore be no* Chriſtians? Epiſt. p. 2.

The ingenuous and impartial Reader may eaſily ſuppoſe how he hath mannaged the reſt of his Controverſie by this Beginning: How plain and evident is his Perverſion and Fallacy in this his Retorſion, and how Unchriſtian: as for inſtance, from my implying by way of Interrogation, *that we might be* Chriſtians, *though we had not the Gift of Tongues, Mighty Signs, or Outward Miracles* (that were peculiar to ſome *Chriſtians* and Miniſters in the Apoſtles dayes) he infers the ſame *putting the Caſe that the Diſpute be about Immediate Revelation, and ſo to Divine Inſpiration, the Light Within, &c.* ſuppoſing, that if God will not beſtow theſe upon us now (any more then the other) are we therefore no *Chriſtians*? (ſaith he) as if we may as well be *Chriſtians* without *Immediate Revelation, Divine Inſpiration, &c.* as without the *Gift of Tongues*; and he would make my Queſtion beſpeak the ſame of the one as well as the other, to give away my Cauſe: Oh Injuſtice! Apparent Partiality and Falſe Conſtruction put upon my words, never ſpoaken nor intended by me [as my Principle] for the *Gift of Tongues* and *Working of Miracles* were only peculiar to ſome in the primitive Church, 1 *Cor.* 12. Whereas a *Manifeſtation of the Spirit was given to every man to profit withal*; and *he that hath not the Spirit of Chriſt is none of his*: So that though men may be true *Chriſtians* and Miniſters without the *Gift of Tongues*, yet not without *Divine Inſpiration, Divine Light*, and *Immediate Revelation from God*, in ſome Degree, more or leſs.

Alſo

Alſo, as to the *Spirit and Gift of Prophecy, and of Diſcerning of Spirits, and Working Miracles in a Spiritual Way*, I cannot give away our Cauſe as to theſe, nor did I ever intend to exclude thoſe Gifts out of the Church among us; for we have ſufficient Evidence both of *true Prophets* and *Diſcerning of Spirits*, as a Gift given to divers [And doth not the Apoſtle prefer Prophecy above Tongues, which were for a Sign, not to them that believed, but to them that believed not? ſee *1 Cor.* 14. 5. & 22, 23, 24. verſ. So haſt not thou plainly implyed thy ſelf to be an Unbeliever and a Dark Man, who wants ſuch a Sign to be ſhewn thee, to evidence that we are Divinely Inſpired? And yet, if we could ſpeak with the Tongues of Men and Angels, that were not a ſufficient Evidence (of it ſelf) to convince Unbelievers, that we are ſo inſpired] And I muſt ſay, that though every Member in the true Church hath not all thoſe peculiar Gifts that ſome have, yet none can be either True *Chriſtian* or Living Member of the True Church (or of Chriſt) without Divine Inſpiration (for a Rule) or a partaking of the Spirit, Life and Power of Chriſt within (*viz.* in an Immediate Way) which is ſufficient to evidence and ſhew forth it ſelf in what Operation, Gift or Demonſtration, as the Spirit pleaſeth or willeth; and not as man willeth, in his own Will and Time.

2. Whereas to clear our ſelves from that Charge of *Preferring our Books before the Scriptures* (becauſe of the Titles given to ſome) after I had diſcovered the Unjuſtneſs of the Charge, and Falſeneſs of the Compariſon, I ſaid, *Such Titles therefore have been not ſtrictly, but figuratively placed upon ſome Books* * Hence he infers, That *Thomas Hucks may as well tell me—for all his words, wherein* W. P. *and I charged him with Forging and Forgeries, Slanders and Lyes, that ſuch Titles, ſuch Words or Sayings are not ſtrictly but figuratively placed, and put down in his Dialogues.*

* And withal, ſhewed as high Titles given to Baptiſts Books as ours, Qu. Plainneſs, p. 71, 72, 73.

Upon which this Oppoſer vapours and triumphs, as if he had gotten ſome great Prize, filling part of his Book with his Taunts and Jeers hereupon, as if he were ſome ſingular *Rhetorician*; but his Perverſion and ſilly piece of Quarrel appears very plain: For, Are there not ſome Figurative Phraſes lawfully uſed? Yes. He denyes not all Figures, he ſayes; Why does he quarrel then? And how groſly and fallaciouſly does he compare ſome Titles of our Books with thoſe Paſſages in *Tho. Hucks*'s Dialogues, which we not only charged upon him (but alſo proved in our Books) to be Forgeries, Slanders and Lyes, though affirmed by him *for very Truth*? And from our Charge this Author and all his Abettors can never clear him, by all his Shifts and Retorſions. For, ſuppoſing (as for ought this man knows otherwiſe) T. H. be really guilty, as charged of *Forgery, Slanders* and *Perverſions*, Is it as lawful to excuſe this by a *Figure* (which muſt needs be the Devil's drawn Figure) as when we treat of *the Light Within being riſen out of Darkneſs*, ſuch a Title is placed upon the Book, as, *Light riſen out of Darkneſs*; which proper-

ly belongs to the Matter or Subject treated on, and is explained in the Treatise accordingly? Is this all one with forging *Lyes* and *Ridculous Stuff in other men's Names*? Oh senseless Man! Is this thy Rhetorick? Dost thou make no Difference between a *Metonymical* Phrase, used in a serious Sense, and a palpable *Slander* or *designed Forgery* to render men Odious, as *T. Hicks* hath done, beneath the common use of Phrases Ironical? Surely this will not blow away our Charges, nor make T.H. *much beholding to me, or his Way easie* * (as this man reckons I have done) nor have we Cause to think, that *I have so furnished my Adversary with such Weapons as may mortally wound our Cause*, as he saith; nor is there any need *for the* Quaker *to wind or twine, kick, winch, flutter and flutter*, as he scornfully words it; however, he thinks he has found a *Net*, and *is able to hold the Leviathan*, he saith: Oh silly Scorner! blush and be ashamed: Is this thy Net, that if we use Words or Phrases in a figurative Sense in some Case, then a *Lyar* and *Forger* may as well excuse himself by a Figure? Wilt thou grace thy Cause by such Rhetorick, thinkest thou? Being so accustomed to equivocate and quibble thy self, thou art ever and anon accusing us therewith.

* Which renders his Friend T. H. his Cause very lame, and sorely wounds it. then

Thou sayest, *The* Quakers *have excluded themselves from using of Figures*: Why so? Because *all Figures were ended by Christ, the Substance.* Here thou art a very silly *Quibbler*: Did we ever say, That Christ ended Figurative Speeches, when he so much used them? And also, his Ministers often spoak figuratively, not only *Metaphors* and *Allegories*, but *Metonymyes* also: Or have we not rather confessed Christ, the Substance, as *ending the Figures and Shaddows under the Law*? See now how thy silly Quibble is evident, and what *a Scornful Fellow*, as thou termest thy self, thou hast shown thy self to be.

Thy Pamphlet is made up much with Scoffs, Quibbles, gross Perversions and Abuses, the greatest part of which I am necessitated at present to pass by, as looking upon thee to be an unworthy, cowardly and base-spirited Man, who shuffles about to hide thy self, but makes no Conscience of exposing others by Name to Infamy and Reproach; as for instance [after thou hast charged me *with Circumlocutions and Evasive Words*] thou both evadest and shuffleſt about the Question made concerning the Name *Thomas Thompson* (subscribed to both thy Pamphlets against us) as, *Whether this be the real Author's Name*? thou putst us off thus, *He hath a Nose in his Face, as well as any* Quaker *hath*; *what if the Author, instead of* Thomas Thompson *had subscribed* M. A. *could not* W.P. *have joyned* N. *and then have read it thus, A Man*? and sayes, *It is happy for him that I am so ignorant, and that my Light leaves me into so much Darkness of the Author — Suppose the Author be a Private Person*; *what if he dwells* 50 *or* 60 *Miles from* London? *&c.* pag. 10, 11.

And what Evasions and Shufflings is here? Hast thou not bewrayed thy own Equi-

Equivocation, and that the Author's Name is not *Thomas Thompſon*? A ſhuffling Apology of the like Nature we have in the Pamphlet, entituled, *The Spirit of the* Quakers *Tryed*, p. 44,45. wherein the Author (it is ſuppoſed this ſame) gives his Reaſons why he is afraid to diſcover his Name.

But what doth my Perſon ſignifie to the Merit of the Cauſe (ſayeſt thou) *that is that which they ought to mind, if they were ingenuouſly honeſt, and not my Perſon? &c.* p. 12.

It is very likely thy Name and Perſon would neither add to the Merit of (nor grace) thy Cauſe: Thou art very Cautious and Timorous thy Name or Perſon ſhould be diſcovered, and here haſt gotten a Pretence that ſtands in Judgment againſt thee, while thou makeſt no Conſcience of ſcurrilouſly abuſing other men's Names in Print, with a Multitude of ſcornful Reflections upon *G. Whitehead*, *W. Penn*, and others, and not only ſo, but upon the *Quakers* in general, with which thy Pamphlet is much ſtuffed, ſhort of all Serioufneſs and Sobriety: Where is thy Conſcience and Religion? Is it all devoured with Lightneſs, and turned into Scorn? Doſt thou think to terrifie us with uſing ſuch a *Liberty of Speech* as thou telleſt of, pag. 7?

And haſt not thou made uſe of ſuch *mean* and *unmanly Artifices* as thou telleſt of, pag. 12. as namely, *to be Angry and Waſpiſh*, and therein to reflect upon Perſons? What is then become of thy Cauſe?

And when did we ever tell thee, That *we would have thee guided by our Sufferings meerly*? p.8. Herein thou perverteſt: But haſt thou not formerly perceived ſomething of Religion and *Chriſtianity*, as the Ground of our giving up to ſuffer? However, we are ſatisfied, that we ſuffer as *Chriſtians*, and that the Preſence of God hath been with us in many Sufferings and Tribulations, and that his Preſence and Power is with us to this day, whatever Mockers and Apoſtates ſay to the contrary.

I deny all Prejudiced Angry Anabaptiſts *Spirits*, p. 15.

Doſt thou ſo? Deny Prejudice and Anger in thy ſelf then: Why haſt thou appeared ſo much then (like an Envious *Socinian*) for the Angry *Anabaptiſts*, as one greatly poſſeſt with the Leaven of their Spirits?

As for Craftily taking thee for a Baptiſt, *or jumbling thee with them.* I did not, nor do take thee for a *Baptiſt*; though I did look upon thee as having jumbled thy ſelf as a Confederate with them, or an Aſſiſter of them againſt us; I have Ground to think who thou art, and poſſibly in time thou mayeſt be more manifeſt, for thy creeping underly Work of Striſe, and dark Attempts againſt the Lord's People. And whereas to clear the *Baptiſts Innocency* touching thy other Pamphlet, thou addeſt theſe words, viz. *I do hereby declare once more, and affirm, as in the Preſence of God, that no* Baptiſt *nor* Anabaptiſt, *ſo called, did ſee that my Epiſtle to* W. P. *till after I had writ it*, p. 15.

Very

Very like so; how should they? But to take thy Intention; If they did not see any part of it, nor advise thee in the writing of it, this clears them not from seeing or approving it for Publication, nor thee from being a Partial Abettor of them in their *Socinianiz'd* Cause, which it seems is very *lame* therefore, and like to be more lame and defective, if they leave it in thy hands to mannage: It is well, if while they are contending for the *Humanity of Christ*, they do not at length oppose or further deny his *Divinity*.

As for *clearing thy self of Contradictions*, thou art so far from it, that I think I can easily make it appear to any indifferent Person, that thou hast added divers more *Contradictions*, *Confusions* and *Gross Perversions*; as also can as easily remove thy Charge of Contradictions or Inconsistencies, which thou hast framed against Me, *W. P. G. F. G. K. J. C. &c.* but at present I count it not worth my Labour or Time particularly to enervate them, except thou wouldst appear and shew thy self, like a Man, not afraid to discover thy self or Name: but it appears in thy hiding and obscuring thy self under another Name, as divers think, thou hast the more Liberty to traduce and abuse thy Neighbours, or such as have wished thee well, and are not willing to render thee Evil for Evil. But if thou wilt enter into any serious Debate about Principles, come forth and shew thy self, and do not use such Equivocal Subterfuges: I proffered thee fair enough in my Letter to thee, when I desired but so much Civility from thee, as to *have an Hour's Discourse with thee in the Presence of Two or Three of thy Friends and mine, that I might have shewn thee, wherein I apprehend the Truth, my Self and my Friends wronged, in divers Passages of thy Book*; proffering, *either to come to thy House, or to meet thee, if I might know where*: But instead of either, thou shuffledst me off with a long Letter, subscribed T. T. neither letting me know where thou dwellest, nor where I might meet with thee; pretending some *Circumstances of thy Occasions would not conveniently admit*; with some other trivial Allegations. A strange Put-off! What, not spare an Hour's Time to discourse or examine thy own Injuries and yet can take many Hours to write Pamphlets thereof against us? Oh Timorous Man! What sorry Shuffling art thou fain to make use of?

And as concerning our *Confession of the Christ of God*, both as to his *Divinity* and *Manhood*, we have not been nor are ashamed thereof; and instead of proving us guilty either of *Equivocations* or *Confusions*, therein it may be easily made appear, how far thou hast brought forth both, together with many impertinent and groundless Cavils against us thereupon: And as for the *Divinity* or *Deity of the Son of God, and his Sonship*, and being *Christ before he took Flesh*, thou art so far from confessing this with us, that thou makest a meer Scoff at our serious Account thereof, p. 30, 31. Telling me of *a pretty Medley of Hypocrisie, Quibbling and Confusion, and deviating from Scripture-Language* in speaking of *the Divine Nature, or Word cloathed with the Most Holy Manhood being the Christ*. But is this a Truth in it self, yea or Nay?

What

What! is the *Socinian* or *Biddlean* Proſelyte offended at our confeſſing the Divinity of Chriſt ſo much as we do, when he dares not appear ingenuouſly and publickly to ſtate his own Principle? But whatever he thinks of our deviating from Scripture-Language, or of oppoſing our ſelves therein || we would not impoſe or force a Belief of our Principles in ſuch Language as is Unſcriptural and doubtful, or make meer Words Matter of Contention, where they are ſound, or according to Scripture; neither would we be impoſed upon by Words both Doubtful and Unſcriptural; and if we be neceſſitated, in our own Vindication, to uſe any words that are not expreſly laid down in Scripture, it is in Condeſcenſion, and not for Contention [Note, that this Man boggles at and evades my Eight plain Queſtions in pag. 22,23. of *Q. Plainneſs*, about the Son of God; and inſtead of giving any ingenuous Anſwer, he meerly Triffles, Quarrels, Contemns, Retorts, Queſtions, &c. through much of his ſecond Section.

|| When we Oppoſe our Adverſary's Raiſing Contention, by their impoſing Unſcriptural and Unſound Words.

Paſſing by at preſent many Injuries and Falſhoods, and ſcornful Cavils againſt my ſelf, I muſt take notice of one Abuſe againſt *Samuel Fiſher*, pag. 54. and reiterated p. 59,89. where thou thus chargeſt him, *That he poſitively aſſerts the Scriptures to be a Noſe of Wax; yea, and ſaith, it is capable of being no other*; and for this quotes *Samuel Fiſher's Additional Appendix*, p. 21.

Thou art here very poſitive in thy Charge, which indeed is a Charge of a high Nature; But haſt thou dealt honeſtly or truly in this? Was it *S. F's* poſitive Aſſertion concerning the Scriptures themſelves? Or did he ſpeak it with Reflection upon them *who make or render the Scriptures no better then a Noſe of Wax* by their *own various Interpretations*? Though he be Dead, yet he ſpeaketh for himſelf ſo much as may detect thy Injuſtice and Abuſe againſt him; where treating of the then Prieſts Confuſion, or going round, &c. about the Tranſcriptions and Tranſlations of their Text, which they take to be *their Rule* (he thereupon addeth) 'Which 'were they never ſo certain and entire, by anſwering to the firſt Original Copies, 'yet are not capable to be (to all men) any other then a Lesbian Rule, or Noſe of 'Wax; foraſmuch as even where men have them (as half the World has not) 'they are lyable to be Wreſted and Actually Twiſted Twenty Wayes by Interpre-'ters, whoſe Expoſitions, Senſes and Meanings (which are as Many and Various 'as the Thoughts, and Conceits, and Inventions of the Men are, who comment upon 'them) muſt be the Rule, &c. ſee his *Additional Appendix* to his *Ruſticus ad Academicos*, pag. 21. Now judge (ſerious Reader) whether it be *Samuel Fiſher's* own poſitive Aſſertion, That the Scriptures are *a Noſe of Wax* (in themſelves) or whether that they are not rather made ſo (or no better) by ſuch as Wreſt and Twiſt them? What a manifeſt Perverter is this Man! Surely the Lord will rebuke him, and all perverſe Oppoſers and Perverters.

Whereas

Whereas thou sayest, That the *Baptists* have this to say for themselves, *They do not pretend to Immediate Divine Revelations and such Inspirations, nor to a Gift of Infallibility, nor yet to any such Immediate Commission from Heaven, as the* Quakers *do*, viz. *to go forth as Prophets and Apostles*, p 56.

I say, the *Baptists* are then greatly declined from what many of them pretended at first, as may be seen in divers of their ancient Books; wherein they professt *Inspiration*, and confest to *the Sufficiency of the Spirit's Teaching*, and being *moved and led thereby both in Praying and Preaching*; see *Sam. How's Sufficiency of the Spirit's Teaching*, commended by *W. Kiffin*; *D. King's Way to Sion*; *T. Collier's Works*, with many others: Hast thou managed the *Baptists* Cause well, in saying, *They do not pretend to Immediate Revelations, Inspirations, &c.* contrary to their former Testimonies? And whether we or they will shew more or greater Evidence, Time, Tryals and Sufferings will further manifest, as it hath already: God hath made our Testimony both evident and effectual in many Consciences, through our Travails and Suffering as *Christians*; wherein he hath appeared with us and for us, and stood by his Prophets and Faithful Witnesses among us. As for thy *Comparison between the* Quakers *and* Muggleton in both thy Pamphlets; there is enough in it to manifest how Unjust, Irrational & Dishonest thou art therein; it will neither hold as a just *Comparison* either in general, or in the particulars * For all the rest of thy Revilings, Hard Speeches, Cavilling and Quarrelling against us, we commit our Cause to God, and appeal to him to plead it, and to evidence for us in the Hearts of our Adversaries, as we doubt not but he will yet further, for his own Name and Truth's sake; in the mean time, he hath given us to Rejoyce over the Revilings of our Adversaries, to pray for them that persecute us. And though we are as Fools for Christ, we have learned to shew forth so much of *Christianity*, as when Persecuted, patiently to suffer it; when Reviled, to Bless; when Defamed, to Intreat; Rejoycing when men Revile, Persecute and speak all manner of Evil of us falsly for his Name's sake: whose Sufferings we esteem Greater Riches then all the Glory of *Egypt*.

* It is not thy Mocking [and telling G. W. That when thou talkest of Reason he presently thinks of Plums] that will clear thee: How easie is it for a Scoffer to fill Books with such Frothy Stuff?

London, the 27th of the 12th Moneth, 1674.

I subscribe my self thy Abused Friend and Lover of Truth and Men,

G. W.

THE END.